

699.9.8
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SERMON

Preach'd in the Parish-Church of

St. SEPULCHRE,

MAY the 21st, 1719.

Being Thursday in Whitson-Week;

AT THE

Anniversary Meeting of the CHILDREN
Educated in the Charity-Schools in and about the
Cities of LONDON and WESTMINSTER.

By THOMAS SHERLOCK, D. D.
Dean of Chichester, and Master of the Temple.

Publisb'd at the Request of the Trustees of the said
Charity-Schools.

L O N D O N,

Printed and Sold by Joseph Downing, in Bartholomew-
Close near West-Smithfield, 1719.

SEERMON

Preached in the P. S. Church of

St. SEPULCHRE

M. V. THE 21st 1790

Being the 1st of the Year

of the 1st of the Year

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By Thomas Churchman, D. D.

Dean of St. Sepulchre and Master of the Temple

Published at the Request of the Trustees of the Church

of St. Sepulchre

L O N D O N

Printed and Sold by T. D. D. in Pall Mall

Close near St. Sepulchre Church

The Occasion of these Words was in short



2 Cor. IX. 12.

*For the Administration of this Service
not only supplieth the Want of the
Saints, but is abundant also by many
Thanksgivings unto God.*

TO take in the full Sense of the Apostle
upon this Subject, the 14th Verse
ought to be read together with
the Text, and then the whole will
run thus: *For the Administration of this Service
not only supplieth the Want of the Saints, but is
abundant also by many Thanksgivings unto God;
And by their Prayer for you, which long after yet
for the exceeding Grace of God in you.*

The Occasion of these Words was in short this: The Apostle had been making Collections among the Christians of several Countries, for the Relief of the poor distressed Brethren in *Judea*; and intending shortly to visit *Corinth*, he sends before him an Exhortation to them, to be in Readiness to answer the Hopes and Expectations which themselves had raised in him, that he should receive a large Supply at their Hands. The Chapter of the Text is intirely spent in this Argument: The Apostle introduces it with excusing his Writing upon this Subject, since he knew how forward they were on their own Accord, and how much their Zeal had provoked and stirred up others to be liberal; But then from this very Circumstance he justifies his Application to them, and urges them in a very powerful Manner to make good their fair Promises, lest haply if they should after all be found unprepared at his Coming, both he and they should be ashamed in their confident Boasting. I should not have taken Notice of this Argument, made use of by the Apostle to stir up the *Corinthians* Charity, which is not indeed founded on the Nature of the good Work it self, or in the Promises of the Gospel, but for

for the Sake of observing to you, that it is not only lawful, but laudable, to make the natural Passions and Inclinations of Men subservient to the Cause of Virtue and Religion; that 'tis no Way unbecoming a Preacher of the Gospel: to apply to that Sense of Shame, to that Love of Credit and good Report, which God has implanted in Men, to be perpetual Incitements to Actions virtuous and praiseworthy. These Motives however must be kept in their proper Place; we may recommend, but they cannot make a Duty; the Ground of our Obedience lies deeper. The Honour of God, the Good of our Brethren, the Care of our own Happiness, are the Springs from whence all Duties flow; and though we may consider these as distinct Heads, yet they always unite in one Stream, and run together without Division: For whilst we do good to others, we do Honour to God, and take the best Care of our selves. And the Honour we have for God, will as naturally shew forth it self in the Love of the Brotherhood, as it will certainly end in our own Happiness.

From these Principles the Apostle exhorts the *Corinthians* to set forward the Charity proposed to them with a liberal Hand, assuring them,

them, that it would be abundant to the Honour and Glory of God, thro' many Thanksgivings: That it would supply the Wants of the Saints: And that it would recommend them to Blessings, through the Prayers that would be offered to God on their Behalf.

We must not imagine that these Principles are peculiar to Works of Charity and Beneficence, for they really extend to all Parts of our Duty; all Religion is derived from them, and there is nothing we are bound to, but as it relates either to the Honour of God, or the Good of Mankind, or our own Welfare.

In treating therefore of this Subject, I shall consider,

First, How these Principles influence Religion in general.

Secondly, How plainly and evidently they lead us to Works of Charity and Mercy.

Thirdly, I will shew you how effectually they do conspire to recommend to us that good Work, for the Promoting of which we are this Day met together in the Presence of God.

First

First then, Let us consider how these Principles influence Religion in general.

Man is a religious Creature, in Consequence of his being a rational one; our Obligations to do right arise from the natural Powers with which we are endowed, to distinguish between right and wrong; and when in any Case, in which we are concerned to act, our Reason discovers to us what is right, it at the same Time unavoidably fixes our Duty and Obligation.

It is but too plain, that to know and feel the Obligations we are under, is one Thing, and to comply with them in Practice, is another; all wilful Sinners feel the Obligations they are under to do right, and yet are carried by other Inducements, which have greater Force upon their Minds, to do wrong. And where Men comply with their Duty, it is not always, nay, it is perhaps but rarely, for the Sake of that natural Light of Reason only, which creates the Duty; but for other Reasons, which affect their own Interest and Convenience. And this shows the Difference between the Principles, and the mere Motives of Religion.

A rational Mind ought especially to be influenced by the Power of Reason; and if we could

could separate Men from the corrupt Passions
 and Affections which hang about them, the
 same Light of Reason which shews them their
 Duty, would sufficiently move and influence
 their Wills to Obedience; in which Case the
 Principles and the Motives of Religion would
 be exactly the same; and the Act of Obedience
 would be sincere and pure, and of the same
 kind with the Light of Reason from which it
 flows. Such Obedience as this, is in the
 highest Degree rational and religious; and tho'
 Laws, both humane and divine, are guarded
 with Hopes and Fears, yet the Workings of
 such Hopes and Fears cannot add to the Reli-
 gion of such Obedience; unless you suppose
 that there is more Religion in being moved
 by our Passions, than in being conducted by
 the clear Light of our Reason and Under-
 standing.

When once a Man has attained to the
 Knowledge of God, and of the Relation he
 bears to him, and feels the natural Obligations
 from thence arising to love, honour, and
 obey his Maker; tho' other Considerations
 may come in with good Effect to incline his
 Will to his Duty, yet no other Considerations
 can add to his Obligations, nor make the Duty
 bluer of

Is Obedience more a Duty, or more an Act of true Religion, than it was before: For he who honours and obeys God, because he knows that God ought to be honoured and obeyed by him, his Creature and his Servant, acts upon as high, and as true a Principle of Religion, as a rational Mind is capable of.

The Second Principle of Duty, which is the Love of our Neighbour, may be considered in two Views, either as it results from the common Relation which all Men bear to God, or from the Relation which Men bear to each other; In the first View, to love our Neighbour is properly a religious Act, and Part of the Duty we owe to God; and he knows but little of God and his Attributes, who cannot from thence discern, that to do good to our Fellow-Creatures, is an acceptable Part of Obedience to him; that to vex, injure, and oppress them, is injurious to him, the common Father and Maker of all Men.

But besides this, could we suppose Men to forget God, without forgetting themselves, and losing the Reason with which they are endowed; the very Light of Reason, assisted by the natural Faculty of what is right and wrong, would oblige Men to use each other

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with

with Justice, and with Tenderness: For Reason it self is a Law to a reasonable Mind: And in the present Case, you must either say, that it would be altogether as reasonable an Act in a Man, who believes not in God, to murder an innocent Child, as to nourish and support it; or you must allow that Reason alone in this Case makes a Difference, and creates such an Obligation, as a reasonable Mind must ever be sensible of, and inclined to follow. I wou'd not call this religious Obedience, but 'tis Obedience to the Law of our own Minds; and could we be so stupid as to forget the Hand which planted this Law in our Hearts, yet whilst the Law it self lives in us; that is, as long as we continue to have Reason and Sense, so long shall we feel the Obligations we are under in Obedience to it; so long shall we be dissatisfied with our selves, for acting contrary to what we see, and know, and feel to be right and becoming.

But join these two Considerations together, and you see into the very Source of all the Obligation a Man can be under to do good to his Fellow Creatures. We can consider Men only as they stand related to us, or as they and we stand equally related to God, our common

from Father, and under these Views we may discover whatever we owe to Man for his own Sake, or for the Sake of God who made him; and discern the whole Compass of our Duty with Respect to the Second great Branch of it, *Thou shalt love thy Neighbour as thy self.*

Let us then proceed to the *Third Thing*, viz. The Love of our selves, and our own Happiness; and consider how far this will, and ought to influence our religious Obedience.

It is very evident from the common and universal Sense of Mankind, that the Desires of Life and Happiness, are Impressions which come from the Author of Nature, and consequently that to follow these Impressions, and to act in Pursuance of them, is according to Nature, and agreeable to the Will of God, the Author of them. It is reasonable for a Man to be concerned for his own Happiness; and since the Will of God can never contradict right Reason, it is consonant to the divine Will for Men to act upon this Principle, the Care of themselves and of their own Welfare. This Concern for our own Happiness, is a very strong Principle of Action in us, and when duly pursued, within its pro-

per Bounds, a very justifiable one: And tho' in Strictness of Speech it cannot be termed a Principle of Religion, because the Reason of our religious Obedience is not to be resolved into Self-Love; yet considering the strict Union which God has made between our Happiness and our Duty, the Concern for our own Happiness, when duly regulated, will always be a powerful Principle of Action in Matters of Religion.

The natural Care and Concern therefore which all Men have for themselves and their own Happiness, is the great Source from which the Motives of Religion are deduced: And the Reason why this natural Principle of Action does often furnish very powerful Motives to the Cause of Vice and Irreligion, is no other than this, That Men often, through the Corruption of their Affections, judge amiss of their Happiness, and pursue those Things as pleasant and profitable, which are really pernicious and destructive. In which Case Men are not to be blamed for pursuing their own Happiness, but for the Corruption of their Hearts, which makes them place their Happiness in the Things the most contrary to it. For since God made Man to be happy, and

has endowed him with Reason, to discern wherein his true Happiness does consist, it must needs be agreeable to the Will of God, that Man should endeavour to attain that Happiness, for which he was intended. The Consequence of which is, that it is no Blemish to our Obedience, that we are moved by the Considerations of that Happiness, which God has made to be the Reward of it.

To judge rightly therefore of the Motives upon which Men act in their religious Concerns, we must judge of the Nature of the Happiness they propose to themselves; and this, I think, we may admit as a Rule in this Case, that as long as Men seek after that Happiness which is natural and proper, and intended for them by God, so long they act upon Motives agreeable to the Will of God.

The Happiness, in which Men are capable of having any Share, or for which they have any Desires, is either that which belongs to this World, or that which belongs to the World to come: That future Rewards are proper Incitements to Virtue and Religion, is plain from hence; that God has proposed them as such, and sent his only and well-beloved Son into the World to bring *Life and*

Immortal

- *Immortality to Light thro' the Gospel.* But these future Rewards do not alter the Nature of Religion, or give God a better Title to our Obedience than he had before; they contain not the Reasons and Evidences of the Obligations we are under to the supream Creator, but they are added as proper Movements to the Will and Affections of Men, and to raise their Minds above the Temptations of this World, which so easily beset them. The particular Rewards promised in the Gospel, being Matter of divine Revelation, to reject them, is Want of Faith; to admit them, is an Act of Religion towards God, with Respect to that Faith, which is the Foundation of our receiving them; but with Respect to the Influence of the Rewards themselves, they do not make any Thing to be a religious Duty, which is not so in it self; they do not make any Thing cease to be Religion, which was Religion before.

As to the Happiness of this present Life, we can, I think, as little question whether God intended Men to be happy here, as we can, whether he intends them to be happy hereafter. The natural Desires of Men affect this Happiness, the necessary Connexion between

between Virtue and Happiness, and the Goodness of God towards his Creatures, will not permit us to make any Doubt of it: And if God intended Men for Happiness here, to pursue this Happiness by the most justifiable Means, i. e. by the Means of Virtue and Religion, must needs be agreeable to his holy Will; and consequently the Prospect of the Peace and Tranquillity of this Life, is a proper Motive to Religion.

Under the Old Law, we find the Promises of this Life were expressly made to religious Obedience by God himself; a Demonstration, I think, that the *Motives of this World* are not in their own Nature destructive of religious Obedience. Long Life, temporal Peace and Prosperity in the flourishing Condition of their Country, fruitful Seasons, and plentiful Harvests, are Inducements always proposed to the *Jews* to keep the Commandments: Nor may we pretend to say, that these Promises were peculiar, and only proper to the *Jews*, unless we think that it was peculiar to the *Jews* to desire long Life, Prosperity, and Plenty: For Motives founded in natural Desires must be as extensive as the Desires themselves; and having been propounded by God

God as *Motives of Religion* to *one Nation*, it shews they are proper for *all*. The *Jews* had indeed an express Promise of temporal Felicity, if they continued obedient: Other Nations, if they believe God to be the Governour of the World, must have Assurance of the like Reward; for to suppose God to govern the World, infers his Care of a religious, obedient People: And therefore our Saviour gives it as an Instance of Want of Faith, where Men distrust the Goodness of God in providing for them, whilst they endeavour to serve him. But further; even under the Gospel we are assur'd, that *Godliness has the Promises of the Life that now is, and of that which is to come.*

To encourage our selves therefore in our Duty and Obedience, with the Hopes that God will reward us here with Life, Health, and Prosperity, is no Blemish to our Religion; but is indeed an Act of Faith in God, as Governour of the World; and a proper Inducement to make us, in all we say or do, to look up to him, who is the Giver of every good and perfect Gift, both in this Life and in the next.

Our

Our Saviour teaches but two general Heads
of Religion, the Love of God, and the Love of
our Neighbour; but the second of these plainly
infers another, the Love of our selves; for
since we are to love our Neighbour as our
selves, 'tis evident that we may, and ought to
love our selves. A corrupt and irreligious
Affection can be no Rule of Duty; and if we
are bound to love others according to the
Measure of the Love we have for our selves;
'tis evident at least that we may consistently
with the Nature of Religion, love our selves,
as much as we are bound to love others: And
since 'tis our Duty to promote the present Ease,
and Happiness, and Prosperity of our Neigh-
bours, it must be agreeable to the Mind of our
blessed Saviour, that we should take the same
Care of our selves: and if this be a lawful Care,
it must needs be allowed that it is never better
employed than when it makes us obedient to-
wards God, in Hopes of his Favour and Pro-
tection.

Having now, if not too largely, yet at least
as far as the present Occasion will, give leave,
endeavoured to clear the First Thing proposed;
I shall proceed to the Second; namely,
The Charity of the Rich
thrown

C

How

How plainly and evidently these Principles lead us to Works of Charity and Mercy.

He that Oppresseth the Poor, saies the wise King of Israel, reproacheth his Maker: but he that honoureth him, hath Mercy on the Poor.

The Poor are the Creatures of God, not only as they are Men, but also as they are poor Men: The different Orders and Degrees of Men are from the Hand of God; and to despise or oppress a Man for being what God has thought fit to make him, is to reproach God: And if we have a true Honour for God, the common Father of both Rich and Poor, it will dispose us to regard even the Meanest of his Children. The Rich are the elder Brothers of the World; and as they share the Estate of it among them, so is it incumbent on them to provide for the Necessities of the rest of the Family; which they can hardly neglect, without Renouncing the common Relation they have to one and the same Parent; so that to shew Mercy to the Poor, is a direct Way of paying Honour to God.

Besides; Works of Mercy redound to the Honour of God, through the Praises and Thanksgivings of those, who feel the Comfort and Relief of them. The Charity of the Rich,
thrown

thrown into the Lap of the Poor, ascends up in more delightful Streams than the Incense of the Altar, and returns again in Showers of Blessings upon the Head of the Liberal. The unexpected Relief which the Indigent meet with, naturally creates in them a great Sense of Providence, and of the Care of God over his Creatures; it raises them to a thankful Acknowledgment of his Regard towards them, and disposes them to a religious Dependence on him in the midst of all their Distress. So that in this Sense also Works of Charity tend to the Honour of God, as they promote a true Sense of Religion in the World.

That the Good and Welfare of Men are directly consulted by the charitable Hand, is too plain a Case to admit of any Proof: And great Pity it is, that there is any Room to doubt whether this End be always attained by the Liberality of well-disposed Persons: But so it is, that too great a Part of what is given in Charity in this rich and populous City, instead of being a Supply to the Want of the Saints, is the Nourishment of idle and debauch'd Vagabonds: A Case the more to be lamented, because the frequent Impositions of this kind make good People distrustful of all

who ask for Charity, and sometimes bring great Difficulties upon the well-deserving Poor. Under these Circumstances, we can no other-wise answer this End of Charity, the doing Good to others, than by taking some Care to place our Charity right; and to distinguish between the truly Needy, and the idle Beggar, who lies in wait to intercept Charity, and to divert the Maintenance of the more deserving. But however we may be imposed on in this respect, yet in that which follows, I trust there is no Fear of being deceived; for though the wicked Receiver of Charity shall answer for his Guile and Hypocrisie, yet the Liberality of the Giver shall not go unrewarded: For,

3^{dly}, By Works of Mercy and Charity, we make the best Provision for our own present and future Happiness. This may be concluded by direct Inference from what has been already said; for since Works of Mercy have so plain a Tendency to promote the Honour of God, we cannot doubt but that God will reward the Love and Obedience of such as take Pleasure therein. Add to this, the express Promises of the Gospel made to these good Works especially; insomuch that Clothing the Naked, Feeding the Hungry, giving Drink to the

the Thirsty, Visiting the Sick, and the Prisoners in their Distress, are mentioned by our Blessed Saviour as chief Articles of Enquiry at the last great Day; and are put into the short Description which St. James has left us of pure and undefiled Religion in the Sight of God; add this, I say, and we have all the Security that can be desired or expected.

The final Retribution for this, and every other Work, must be expected from the Justice of God, in that Day in which he hath appointed to judge the World; but this hinders not but that we may justly hope for Part of our Reward in this Life. In the Chapter of the Text, the Apostle encourages the *Corinthians* to Liberality, by teaching them to expect a Return for it from God, in the Increase of their Stores, and a plentiful Harvest of the good Fruits of the Earth; this Reward he earnestly prays they may have: --- *He that min-
istredh Seed to the Sower, both minister Bread for
your Food, and multiply your Seed sown.* The Apostle wrote to Christians, and doubtless he made use of none but *Christian Motives*; and upon his Authority we may venture to promise to the charitable Christian a suitable Reward, as well in the Blessings of this Life, as of that
which

which is to come. But 'tis Time to proceed to the last Thing proposed:

To shew how effectually these Considerations conspire to recommend to us that good Work, for the Promoting of which, we are this Day met together in the Fear of God.

If to supply the temporal Wants of the Brethren, be a Work redounding to the Honour of God; behold these numerous Objects before you, all wearing the Livery of Charity, not as a Badge of Servitude to any earthly Master, but as a Token that they and their Benefactors are equally Servants to God; Nor are their present Wants and Necessities the only Concern of this pious Institution; but a Foundation is laid for the constant Support of them and their Families, by Training them up, and Disposing of them to such useful Employments as may yeild them a comfortable Maintenance for their Lives; so that this Charity, like the Widow's Cruse, will always recruit it self; and the Bread to be earn'd by these many Hands, in Time to come, shall be placed to the liberal Man's Account, as the Growth and Product of his Beneficence, and be a Memorial of his good Works daily renewed and offered up in the Sight of God.

But

But the Supplying the temporal Wants of the Poor is not the only, nor the chief End of these Institutions; they have another View, which more directly regards the Honour and Glory of God; the Instructing of Youth in the Principles of Virtue and Religion, and Teaching them to know God betimes, and the Obedience owing to him: And if Providing for the temporal Wants of the Poor shall be esteemed an Honour paid to God, how much more shall this Charity be so esteemed, which is dedicated expressly to that End? the chief Business of which is, to fill the Mouths of Babes and Sucklings with the Praises of God, a Sacrifice which he will not despise. To instruct undisciplin'd Youth in the Principles of Faith and Obedience, what is it but to extend the Dominion of God over his Creatures; *to turn the Hearts of the Disobedient to the Wisdom of the Just,* and to make ready a People prepared for the Lord, to conquer the Powers of Darkness, like good Soldiers of Christ; and to lay up in Store for our selves more than the Conqueror's Crown. But, Secondly, The Argument has the same Advantage with respect to the Good of those who are the immediate Objects of this Charity. It has

this.

this in common with other Charities, that it is a Supply for the Wants of the Poor; it has this above many others, that it is a Provision against future Wants; But its chief Glory is, that it is a Provision not only for the present Comforts of this Life, but also for the Happiness of that Life which is eternal; by Rescuing the Poor from that Contagion of Vice to which they are so fatally exposed, for Want of due Instructions in their Youth: 'Tis this Want which has filled the Streets with idle Vagabonds and Beggars; many of whom know nothing of *the Lord who bought them*, except only his Name; nor had they known that, but meerly for the Use of it in the common Forms of Begging. Lastly,

As to your selves, the Encouragers, the Supporters of this good Work, God is your Reward: And as the Charity you are engaged in, has all the Marks of a just Regard to the Honour of God, and of a tender and christian Concern for the present and future Happiness of your Brethren; so need you not doubt but that the Promises of the Gospel shall be justified unto you, both in this Life, and in that which is to come. Go on therefore, and faint not; if your Work be attended

tended with Difficulties, they shall serve only to increafe your Reward. Let it be the Care on your Part, That your Good be not evil spoken of; and if Offences come, (and they must needs come) Wo to them by whom they come.

But that this Charity may in all respects be above Reproach, and answer the Ends proposed by the liberal Benefactors; I earnestly recommend it to those who have the immediate Care of these Children, to be watchful over their Behaviour, and constant and diligent in the Discharge of their own Duty. The Success of this Charity depends in great measure upon their Fidelity: Men of Fortune and Business in the World cannot attend so closely as to observe every thing that passes; This Care therefore must rest upon those, who have more immediately the Inspection of these Schools. And let them remember, that they receive the Pay of Charity; and that they cannot neglect their Duty, without adding this Aggravation to their Crime, the Abuse of one of the noblest Charities of this Age.

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And

And now; May that God, whose Honour
 you are labouring to promote; whose
 Children these are; who are support-
 ed and instructed by your Charity,
 prosper this Work in your Hands; and
 raise up fresh Supplies for the Admi-
 nistration of this Service: May he mi-
 nister Bread for your Food, and mul-
 tiply your Seed down, and increate the
 Fruits of your Righteousness. To him,
 &c.

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 &c.

Two Mark - Hercules Schiele set up since *The Tall Tale's* Account, or not mentioned therein for want of Information. **C.** signifies Cleared, **pc.** Cleared, **C. & B.** Caps and Bands, **M.** Maintained, **W.** Set to Work.

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.	Collections at Sermons & Sa- craments, and Gifts this Year, or about 7. 6d.	Boys & Girls put out Ap- prentices from the beginning
A lhallows Lombard- street C. —	1	80	—	—	—	—
To which School 1601. was left by Mr. William Daltor, one of the Trustees lately deceased; and 201 in 2 Lot- tery Tickets was sent by an unknown Hand	1	140	—	30	—	—
St. Andrew Holborn Boys C.	1	80	—	40	—	—
In the same Parish, Girls C.	1	—	80	118	7 6	8 18
In the same Parish, at St. George's Chapel C.	2	50	40	195	—	—
St. Anne Aldersgate C.	2	30	20	55	—	—
St. Anne Blackfriars, C.	2	40	30	—	—	—
endowed by a private Person	1	52	—	75	—	—
St. Anne Westminster, Bo. C.	1	52	—	75	—	—
In the same Parish, Girls C.	1	—	52	—	—	—
Three Legacies, amounting to 240 l. were paid to each school 1716.	1	—	—	—	—	—
St. Bartholomew the Great Ch. 1718.	1	20	—	60	—	—
Billingsgate Ward C.	1	40	—	60	—	—
St. Botolph Aldersgate C.	2	50	50	101	—	—
St. Botolph Aldgate within	2	50	40	30	—	—
The Boys set up 1698, and the Girls 1710. Cl.	2	50	40	30	—	—
In the same Parish in East- Smithfield, the Boys set up 1706, and the Girls 1710. Cl.	2	50	40	30	—	—
In the same Parish, an old endow'd School turn'd into a Charity School Cl.	1	11	—	—	—	—
St. Botolph Bishopsgate C.	2	30	6	60	—	—
St. Brides Parish C.	2	50	50	60	—	—

CHARITY SCHOOLS
in the Parishes of
DODDINGTON, M1719

	N ^o . of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about p ^a Ann ^u m.	Collections at Services, and Gifts this Year, or about p ^a Ann ^u m.	Boys & Girls put out as Apprentices from the Beginning.
St. Bride, for Teaching Navigation to 20 Children Elected out of 3 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 13 Chil. have been put to Services at Sea.	1	50	30	87	30	72
Broad-Street Ward, C.	2	50	30	87	30	72
To which Schools there is 5 ^l . per Ann ^u m left for 16 Years, to place out an Apprentice						
Camberwell in Surrey	1	25	25	65	70	3
Castle Baynard Ward Cl.	1	30	—	29	4 6	65
Chelsea in Middlesex, pt. C.	1	30	—	12	—	25
Third part of the Osirory is given to this school.						
In the same Parish, pt. Cl.	1	—	30	50	—	—
Another Sch. chiefly supported by Ladies and Gentlewomen, 7 of whom are Trustees						
Christ Church in Surry Cl.	1	30	—	30	28 13	7
St. Clement Dane, C.	2	70	40	111 12	6 174	160 73
To which 20 ^l . per Ann ^u m is given for 99 Years, and the Gift is 17 ^l . 10 ^s . 10 ^d . amounting to 130 ^l .						
Cordwainers Ward Cl.	2	50	30	60	70	64 7
Cornhill-Ward C.	2	50	20	20	140 4 6	24 9
Cripplegate ward within Including the School in the Parish of St. Alphage, C.	2	50	25	120	68	10
Deptford in Kent, Cl.	3	55	30	25	—	—
Dowgate Ward, erected 1715 Cl.	2	30	20	130	30	—
St Dunstan in the West C.	2	50	40	157	109 12	78 45
To which is given the Interest of 300 ^l . for ever, and a Lottery Ticket of 14 s. per Ann ^u m. Mr Paul Jarvis, late Treasurer of the Charity School for Boys, in the Parish of St. Sepulchre, gave 10 s. to be paid yearly by the Minister and Churchwardens of the said Parish, after a Sermon preached on St. Pauls Day 1 st r ever in the said Church, to encourage this Charity: on Condition the Boys attend the same, and Half a Crown to the Master:						
St. Edmund the King,	—	—	—	25	40	—
No School, but a Subscription and Collection to put out Apprentices, such as are educated in the Charity Schools, and 55 Children have been already put out by this means.						
Faringdon Ward within, C.	2	60	40	130	120	36 20
St. George Southwark, C.	1	50	—	80	—	—
Sir George Wheler's Chapel in Stepney Parish C.	1	—	50	28 11	25 12	— 12
To which Mrs. Atwood left by Will, part of 50 ^l . to Stepney, which amounted to 17 ^l . 17 ^s . 10 ^d . and Mr Sharplington 31 ^l .						

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CHARITY-SCHOOLS

In the Parishes of
St. Lawrence Pountney C.
St. Leonard Shoreditch C.
In the same Parish, at
Hoxton, C. ———
Lewisham in Kent
St. Margaret Westminster.
In the same Parish, C. in
St. Martin in the Fields, C.
St. Mary-le-Bon Cl. ———
St. Mary at Illington C.
St. Mary Magdalen Ber-
mondsey C. ———
S. Mary Overree, alias St.
Saviour Southwark C.
St. Mary Rotherhith C. —
In the same Parish,
St. Mary in the Saxoy Cl.

No. of Sch.	Boys.	Girls.	Voluntary Subscriptions about 1790.	Collection of Sermons & Sacraments, and prentices Gifts this Year, from the Be- or about p. <i>Ann</i> <i>giving</i> .			
				l.	s.	d.	1790.
1	18	—	50	—	—	—	28
1	50	—	42	9	8	—	38
1	—	50	43	—	—	—	21
1	—	30	—	—	—	—	7
2	52	34	67	4	—	—	102
2	68	49	170	—	—	—	352
3	101	15	140	—	—	—	100
1	12	—	13	—	—	—	1
2	24	20	103	19	8	—	31
1	50	—	90	—	—	—	20
2	60	50	200	—	—	—	20
1	20	—	—	—	—	—	20
1	25	—	—	—	—	—	1
1	26	—	—	—	—	—	2

St. Lawrence Pountney C.
St. Leonard Shoreditch C.
In the same Parish, at
Hoxton, C. ———
Lewisham in Kent
St. Margaret Westminster.
In the same Parish, C. in
St. Martin in the Fields, C.
St. Mary-le-Bon Cl. ———
St. Mary at Illington C.
St. Mary Magdalen Ber-
mondsey C. ———
S. Mary Overree, alias St.
Saviour Southwark C.
St. Mary Rotherhith C. —
In the same Parish,
St. Mary in the Saxoy Cl.

Clothed in the: to which school is given 5 l. per Ann. during a Lease and an Annuity of 21 l. a Year. for 75 Years from January 1715. And a Legacy of 250 l. And in 1717. Four Children were added to the Girls School, upon the Testimony Recd. in a Bank Note of 50 l. from an unknown Hand: Since which 60 l. has been left to the School in 5 Legacies:

Grey and M. Ser up to 8. To this School is given a Freehold Estate of 20 l. per Ann. and Annuities 30 l. per Ann. beside the Childrens Beer valued at 66 l. per Annam. And in 1716, a Legacy of 100 l. In 1717, the Legacies were 100 l. And in 1718 1000 l. Bank Stock.

One Boy and one Girl were added to these Schools. Anno 1716, upon Mr. Richard Smith leaving a Legacy of 100 l. on that Condition: The like Legacies were left by him to several other schools on the same Condition.

To these Schools Mr. John Colles has left 115 l. per Ann. in Houses and Lands.

The Parish Children of both Sexes are under the Care of 1 Mistress, and 2 Nurses, since 1715. C. M. and W. This was first promoted by the Liberality of one of the Parishioners, and has been since continued at the Charge of 2 s. a Week each Child, on the Parish, except the Article of Clothing.

CHARITY-SCHOOLS

in the Parish of St. John

מחזורי המלחמה

CONFIDENTIAL

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	2	50	40	20	40	30	120
St. Mary Whitechappel, C. A Legacy of 10 l. left 1717. And 20 l. per Annum, by Dr. Dowman, formerly Rector of the Parish. And 100 l. to put out Children Apprentice, & 10 l. by the late Treasurer	2	50	40	20	40	30	120
St. Michael Crooked-lane, and St. Magnus the Martyr Cl.	2	40	20	45	46	15	
In the Parish of St. Ma- chael, taught at the Charge of a private Person	1	—	50				
Newington Butts Surry C.	1	30	—	45	10		
Norson Folgate	1	60	—	19		345	
St. Olave Old-Jewry, Cl.	1	30	—				
St. Olave, Southwerk C.	1	—	60	56	79	17	45
St. Paul Covent Garden C.	2	30	20	187	14	189	19
St. Paul Shadwell, C.	2	50	50	85	4	72	22
To these Schools is given per Annum for ever 5 l. 10 s.							
Poplar Chappel in Step- ney Parish, p. Cl.	3	55	20	45	40	31	8
To this School have been left by Mrs. Eliz. Annes, 13 l. 19 s. 2 d. half penny; and by Mr. Daniel Roberts, 20 l.							
Queen Hithe Ward, Erected 1717. Cl.	1	20	—	—	24	14	
* Ratcliff Hamlet in Surrey Parish, Cl.	2	50	30	80	75		
St. Sepulchre within Cl. To which is given per Annum 5 l. 10 s.	1	—	50	50	50		
In the same Parish with in Cl. set up 1702.	1	—	50	50	50		
To which there have been Gifts 263 l. 14 s.							
In the same Parish with out, set up 1706-7. Cl.	1	33	—	60		40	
In the same Parish with out, set up 1711. Cl.	1	—	20	15	10		21
St. Stephen Walbrook C.	1	24	—	6	25		
	24	533	381	738	1803	662	02 10 726 117

A particular Account of such Charity-Schools as have been set up in the Country of this Kingdom, and Reported from Whitsuntide 1718, to Whitsuntide 1719.

Berkshire. **Berkhamstead.** A School for 20 Boys and 10 Girls, supported by the Subscription of the Gentry of the Town; besides a School for 20 Girls, cloath'd, formerly mentioned.

Cambridgeshire. **Cambridge.** A School for all the poor Children there; the Master is allow'd yearly by the Corporation of 61. of which is yearly paid by the Trinity College the rest made up by the Subscriptions of the Parishioners.

Lincolnshire. **Lincoln.** A School for 20 Boys and 10 Girls, cloath'd; Subscriptions upwards of 30 l. per Annum, and Increasing.

Derbyshire. **Derby.** In the Parish of St. Almand, 20 Boys taught; and in the Parish of St. Mary, 20 Children taught, the latter is supported and supported at the Charge of a Gentlewoman now deceased, but she has continued her Charity by a liberal Legacy.

Derbyshire. **Derby.** A School for 20 Boys and 10 Girls, cloath'd; Subscriptions upwards of 30 l. per Annum, and Increasing.

Devonshire, — **Beanton.** A School for 14 Children, 10 of them at the Charge of a charitable Lady, the other 4 at the Charge of the Curate.

Coptham. A School for 34 Boys and 6 Girls, cloath'd; opened *Michaelmas* 1718. Subscription 70*l.* per *Annum*, and the Collections about 10*l.* per *Annum*.

Essex, — **Pulstead.** A School for 30 Children, opened *Octob.* 17. 1718. 20 of which cloath'd.

Wilsenhoe. A School for 10 Boys, and 5 Girls.

Gloucestershire, — **Deerham.** A School erected by the Fees of the Reverend Mr. *Langton*, formerly Rector of that Parish.

Dophiton. A School also erected here by the said Fees.

Haunton. A School for 11 Children, supported by Subscription.

Kent, — **Loose.** A School for 14 Boys, and 12 Girls.

Stroude. A School for 10 Boys and 15 Girls, opened the beginning of *April* 1719, to which there is subscribed by the Inhabitants 53*l.* per *Annum*, and the Children have begun to spin *Wool* at certain Hours, beside their other Learning, after the Example of *Artilborough* in *Northamptonshire*.

Lancashire, — **Ulthalley.** A School-house built by Subscription, and a Charity-School is erected on an old Foundation of King *Edward* the Sixth.

Lincolnshire, — **Bison.** A School for 6 Children, endowed with 5*l.* per *Annum*, by an honourable Lady.

Middlesex, — **Fulham.** Two Schools for 26 Boys and 10 Girls.

Northfolk, — **Castle Rising.** A School for 12 Children, at the Charge of the Rector.

NORWICH. Beside the 8 Schools for 240 Boys cloath'd, there are in this City 4 Schools for 160 Girls, all cloathed.

Northamptonshire, — **Acchurch.** A School.

Linnich. A School for all the poor Children, endow'd with 1000*l*. by Sir John Germaine, deceased.

at the Charge of a private Person

Somersetshire, Chew Stoke. A School for 20 Boys, opened Lady-Day 1718, supported by Subscription.

Yorkshire, — Noble. A School for 25 Children endow'd.

Charo. A School for 20 Children, founded by an honourable Lady, to which she has given 400*l.* to be laid out in Land, 150*l.*

to build a School-house, and *res. per An-*
num for the Minister, to read Prayers in
 the said School daily.

Orphanage. A School for 15 Children cloth'd at the Charge of an honourable Person.

Dunmounton. A School^s endowed with
20l. per Annum by a Maiden Lady

Shipmorth. A School endowed with 10l. per Annum by the same Lady.

**Math. A School for 15 Children, cloath'd
at the Charge of an honourable Person.**

YORK City, a 34 School for 20 Children,
endowed with 20l. per Annum Salary for

a Master, and 20s. for each Child every Christmas towards their Cloathing, by a

pious Maiden Lady lately deceased. And another Maiden Lady, lately deceased, has

left to the Schools of this City 1000.

[illegible]

The Number of Charity-Schools in each County of England and Wales, and of those in Scotland; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesey ———	3	40	•	Merionethshire ———	1	15	15
Bedfordshire ———	34	345	57	Middlesex ———	26	364	184
Berkshire ———	53	752	120	Monmouthshire ———	5	54	10
Brecknockshire ———	5	62	47	Montgomeryshire ———	2	12	•
Buckinghamshire ———	37	449	31	Norfolk ———	35	516	343
Cambridgeshire ———	30	655	120	Northamptonshire ———	42	463	138
Carmarthenshire ———	11	121	4	Northumberland ———	10	430	40
Carnarvonshire ———	3	35	•	Nottinghamshire ———	17	222	28
Cheshire ———	12	124	30	Oxfordshire ———	20	300	98
Cornwall ———	11	22	14	Pembrokeshire ———	21	166	25
Cumberland ———	5	100	30	Radnorshire ———	1	20	•
Denbighshire ———	5	100	3	Shropshire ———	6	32	12
Derbyshire ———	17	280	21	SCOTLAND ———	39	1479	67
Devonshire ———	36	673	229	Shropshire ———	19	340	30
Dorsetshire ———	10	75	22	Somersetshire ———	22	440	90
Durham ———	12	252	20	Staffordshire ———	14	230	88
Essex ———	30	434	162	Suffolk ———	37	564	140
Glamorganshire ———	4	50	•	Surrey ———	27	501	144
Gloucestershire ———	53	838	100	Sussex ———	19	454	46
Hampshire ———	36	473	106	Warwickshire ———	32	335	128
Herefordshire ———	24	386	79	Westmoreland ———	1	16	10
Hertfordshire ———	33	581	87	Wiltshire ———	31	616	57
Huntingdonshire ———	24	271	20	Worcestershire ———	33	533	100
Kent ———	48	740	200	Yorkshire ———	46	813	113
Lancashire ———	18	233	31				
Leicestershire ———	34	409	30				
Lincolnshire ———	88	1122	76				
	676	9622	1650	Brought forward	506	8915	1891
				Total	1182	18537	3541

(37)

An Account of Charity-Schools in Ireland, Reported in the Year 1718, to the Honourable Society at Dublin for Promoting Christian Knowledge.

Ardmarch. A Charity-School for 20 Boys.

Beltedown. A Charity-School erected here 1718. for 12 Boys cloath'd.

Lurgan. A Charity-School erected here the 24th of June 1718. at the Expence of a Lady of Quality, for 16 Girls cloath'd.

Corriffin. A Charity-School opened here, in June 1718. for 20 Boys cloath'd.

Killaloe. A Charity-School for 10 Boys, erected 1717. cloath'd and taught at the Charge of the Bishop of the Diocese.

Carrigrohane. A Charity-School opened 1718. for 20 Boys, cloath'd by Subscription.

CORK. In this City there is, beside the Charity-School formerly mentioned, *Sr. Stephen's Blue-Coat Hospital*, in the South Liberties, for the Maintenance and Education of 42 poor Boys, founded by Dr. *Edward Worth*, some time Dean of *Cork*, and afterwards Bishop of *Killaloe*: The Children are all provided with Meat, Drink, Cloaths, Washing, and Lodging, taught to write, read, and cast Accounts, and instructed in the Principles of Religion, as profess'd in the establish'd Church.

Corryglass. A Charity-School opened here in May 1718. for 20 Boys, supported by Subscription.

Dummanway. A School here for teaching poor Children, supported by the Landlord of the Place.

JMS:

Inishonane. A Charity School for 9 Boys, 8 of which are cloath'd and taught by the Minister, and the other by a charitable Gentleman in *Dublin*, who subscribes 40s. per Annum to this and all other Charity-Schools that are, or shall be erected in the County of *Cork*.

Mitchellstown. A Charity-School for 10 Boys, opened here 1718.

Poughall. A Charity-School, erected here 1718. for 40 Boys, cloath'd by Subscription.

Dublin City, — St. James's. A Charity-School opened here *Michaelmas* 1718. for 21 Boys, 16 cloath'd in Gray, 5 uncloath'd, who are to be taken in as the others go out.

St. Nicholas within. A Charity-School erected here 1718. for 20 Boys, cloath'd by Subscription.

St. Markbrough's. A Charity-School for 9 Boys, whetof 6 are cloathed by Subscription.

Dublin, — Finglass. A Charity-School of 6 Girls, erected 1718. decently cloath'd, and carefully taught, at the Expence of a Lady in *England*.

Gallway, — Agbrim. A Charity-School here for 16 Boys, cloath'd and taught at the Charge of a private Gentleman; the Children being all to be of Popish Parents.

Kildare, — Kilbare. A Charity-School lately erected here, supported by Subscriptions of the Bishop and Chapter.

King's County, — Killeigh. A Charity-School erected 1718. for 20 Boys cloath'd, supported by a noble Lord in *England*.

Limerick, — LIMERICK City. Two Charity-Schools erected here 1718. the one for 60 Boys, and the other for 15 Girls, all cloath'd and taught by Subscriptions of 125l. per Annum.

Louth, — Dundalk. A Charity-School erected about 1716, for 20 Children cloath'd, supported by an honorable Lady.

Sligo,

- Sligo*, ——— *Castleblain*. A third Charity-School set up here for 12 Girls, opened 1718.
Skreen. A Charity-School here for 14 Boys, cloath'd and taught.
Wexford, ——— *Bolton*. The poor Children in this Parish taught gratis.
Wicklow, ——— *Delaferry*. Ten Pounds *per Annum* are allowed to a School-Master, for teaching poor Children here, by the Landlord of the Place.

N. B. By this and former Accounts it appears that there are in the Kingdom of Ireland 130 Charity-Schools, where in there are now taught and cloath'd 1920 Boys, and 401 Girls; and 405 Children have been put out Apprentices by the Care of their Benefactors, since the first setting up of these Schools.

A Summary View of all the Charity-Schools in Great Britain and Ireland, according to the foregoing Accounts.

At LONDON, Page 32	Sch.	Boys.	Girls
	130	3201	1953
In other Parts of Great Britain, p. 36	1182	18537	3541
In IRELAND, p. 39	130	1920	401
	1442	23658	5895

June 1719. Note, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys; which is the Reason of the great Disproportion between the Number of Boys and that of Girls, taught in the Country. *Wit. also,* There are about 240 Schools included in the foregoing Account of those in Great Britain, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them;* but the Publisher hereof would be very thankful for a more particular Information.

A Form of a Subscription-Roll for a Charity-School.

WHEREAS Prophaneness and Debauchery are greatly owing to a gross Ignorance of the Christian Religion, for want of an early and pious Education of Youth, especially among the poorer Sort: And whereas many poor People are desirous of having their Children Taught, but are not able to afford them a Christian and Useful Education: We whose Names are underwritten, do hereby agree to pay Yearly, at Four equal Payments, the several Sums of Money over against our Names, respectively subscribed, for the setting up a Charity-School in the Parish of _____ in the City of _____ or in the County of _____ for Teaching poor Boys, or poor Girls, or poor Children, to Read, and Instructing them in the Knowledge and Practice of the Christian Religion, as profess'd and taught in the Church of England:

And whereas Exercising the said Children in some proper Employment beside their Learning, will contribute very much to their Own, their Parents, and the Parish's Advantage, We do likewise agree that the Children shall be taught to Spin, Knit, Sew, and such Parts of Husbandry and Housewifery, or other Things, as are suitable to their Condition and Capacity; And the better to encourage the same, We do further agree not to withdraw our Subscription-Money, without giving a Year's Notice thereof; For which good Purposes We do readily and willingly Subscribe the following Sums, VIZ.

THERE having sometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about paying it; which may be done after this Manner.

ITEM. I A. B. do give and bequeath unto G. H. of _____ the Sum of _____ Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of _____ in the City of _____ or in the County of _____ for the Use of the said School.

F I N I S.